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ACADEMICAL DEGREES, &c.,

College of St. James.

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Academical Degrees and Titles:

AN ADDRESS

AT THE

EIGHTH ANNUAL COMMENCEMENT

OF THE

College of St. James, Md.,

JULY 27th, 1854,

BY J. B. KERFOOT, D. D., RECTOR;

WITH

THE CHARTER OF THE COLLEGE, A REGISTER OF THE TRUSTEES, THE STATUTE
ENTITLED "OF DEGREES," AND A REGISTER OF THE DEGREES
GIVEN FROM 1841 TO 1854.

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ADDRESS.

WE have just been engaged in our annual ceremony of conferring academical degrees. Is this a *mere* ceremony? A form without meaning or substance? *We* do not so regard it; and I may venture to say that no one present felt it to be entirely an unmeaning form, though, no doubt, some such thought may have crossed the minds of more than one here to-day. For this and some similar reasons, I have thought it well to say something now on the subject of "Academical Degrees and Titles."

Are these then, after all, only gewgaws, unbecoming the practical reality of our generation? What is the meaning and what the use of degrees and titles? Much or none, as the case may be. But, whether much or none be their value, any effort to abolish titles is all in vain. The use of them is a necessity of our nature and of our circumstances. Men cannot and will not do without them. No men ever really abolish titles among themselves, though they often make it a point of pride or of conscience not to adopt those sanctioned by ordinary use. Practical, sensible men, on the other hand, do not overvalue titles; they try to make them real and to confer them with some due consideration to merit and appropriateness. They aim to control, not to abolish what men must and will have and use.

"But this" (some one is saying) "is only an American feeling." Certainly not. It is true, Americans love titles; and since the national Constitution cuts us off from all hopes of titles of nobility, human nature does exact due satisfaction by

multiplying other titles among us; so that a credulous foreigner might take us to be a nation made up almost entirely of men distinguished for prowess in war, by high offices and dignity in the State, or by pre-eminence in learning or science. We carry it *too far*. So be it. Abolish the thing entirely—we cannot and ought not.

Nor perhaps, after all, do we Americans carry title-giving so much farther than other nations. There is as much of it probably, only of a somewhat different appearance, across the Atlantic. But hereditary titles, when, as in our grave and sober-minded motherland of England, not too numerous, come to sit with an ease and dignity very edifying to people who must each earn their own title, and then learn to wear it quietly. And, after all, may not an American esquire or judge, or colonel or general, guiding his plough over his own wide acres, or posting his books in his counting-room, be a more dignified personage than the petty nobleman of some parts of Europe, too proud to do any work, and too poor to live without it?

But our concern now is with *Academical Titles*. They will not, as they should not, be abolished. What we ought to do is—learn their true nature and value, and aim to make them real by conferring them worthily.

Some remarks on the origin, history, and right sources of such degrees may properly precede an explanation of their meaning and value.*

The *origin* of academical degrees and titles is uncertain, as respects both date and locality. It is probable that they began in the eleventh or twelfth century, when universities were first fully organized; and it is believed that they were first conferred in the University of Paris, which many suppose was the first real university, beginning its operations near the end of the eleventh century, and completing its organization early

* See Ayliffe's "Ancient and Present State of the University of Oxford," vol. 2, pp. 117, &c., and 195, &c. Encyclop. Metropol., Articles "University," "Degrees," &c.; and the Statutes of the Colleges of the English Universities; Huber's History of these Universities, &c. A pretty full collection of works of the kind has been made for the Library of the College of St. James.

in the thirteenth. Oxford, however, with great reason disputes the palm of antiquity with Paris, for it is known that before the middle year of the eleventh century (A.D. 1041) instructions were begun there, and that in the first year of the thirteenth century the school at Oxford was legally styled an *University*.

With the universities began the titles they conferred. As we would suppose, these titles were not at first expressive of any permanent rank, but of the office and dignity which the person might at the time be holding but which with the title he might lay aside. The scholar, of a certain high measure of attainment, was expected to become a Teacher or Master ; and as such he was *called Master*, or *Doctor*, or—what had the same meaning as either —*Professor*. In course of time, and as things became more systematized, the title of *Master* was restricted to the Teacher in the *Faculty of Arts*—that is, (as shall be presently shown,) in the studies answering to what we now call *Collegiate*, as distinguished from those more advanced and which we term *Professional*. The Teacher of Law, Medicine, or Theology, appropriated the title of *Doctor*. Both “Master” and “Doctor,” therefore, indicated office and work, not mere rank. But when the rank of Academical “Bachelor” came into being, then the other titles and ranks were made definite and progressive, and were named steps and *degrees*, to which scholars were admitted on certain well-defined terms as to time and attainments. This fixed distinction was, however, reached very rapidly ; for the three chief grades in degrees now in use, were recognized with very much their present meaning before the middle of the thirteenth century. “Bachelor,” in all the Faculties ; “Licentiate” (*i. e.*, one licensed to teach), in other words, “Master” in the Faculty of Arts ; and Doctor, in the three more advanced Faculties, have meant the same thing, be it much or little, for more than six centuries. Human nature did not first develope its love of titles in America. So much for the *origin* of academical titles.

An interesting and a profitable question is, *Whence and whose is the right to confer them?* The American, and probably now the general European answer to this question, would

be not altogether the correct one. The *State*, it is now claimed, is the rightful and only source of such a power. This is a mistake, and one of more than seeming importance; for it denies a great principle, which, each year makes it more evident, Christians of every denomination must contend for strenuously. History, too, is clearly against any such exclusive claim of the civil authority. Universities hold, of course, their property and their pecuniary trusts under corporate powers given by the State. All such powers, when given, should be guarded most carefully against the abuses to which history shows that they are liable. Besides, the State has a most direct interest, and therefore necessarily a large control, in the work of Education. This interest and control must and ought to be greater now than six or seven centuries ago. But *then*, the work of Education was done by the Church—by men whom she approved and commissioned. Their work was under her control and supervision. Its results were tested by her standards, and certified or rejected by her decree. Make all due allowance—and it must be a liberal one in this as in all other points where the Church met the State in the few centuries just preceding the Reformation—make all due allowance for the encroachment of the ecclesiastical on the civil authority, and still the rightful authority of the Church—the necessary and inalienable authority of Christianity in the work of Education, in the universities and schools of every grade, was originally far higher than the theories now popular would make it to be. Religious and civil control and discretion worked conjointly from the first, as in fact they do now in Europe, *and in this country, too*, in spite of any theories to the contrary. Statutes decreeing the severance of religion and education become dead letters, and are so all over our land now. The men that pass such laws combine to nullify their operation. Christian hearts reject them, and a merciful Providence scatters them to the wind—practically.

Thus, the Church always was, and ever must be, the chief teacher of the young. She has too a duty, and therefore a *right*, to see that *higher science* is hallowed by its teachers with

saving influences. Therefore *the Church*—(and I now use the term only to express Christian organization maintaining and teaching the essentials of the faith in our land)—the Church always was, and rightfully is now, the joint source of academical ranks and titles. In Divinity she ought to be the only source. In the other Faculties, the civil authority may *share*, but ought not—and, as we all know, practically in most colleges—does not engross the power and its exercise. The earliest distinction drawn, so far as we now know, between the various academical titles, was made by the ecclesiastical authority; and legislate as men may, the last of such titles among men shall bear with it in some shape *the Church's* sanction. I do not mean that she is to engross education; or that the State has nothing to do but to furnish corporate powers, and, if she will, some money to schools of learning. The more I see and know, the more heartily do I acquiesce in the public school system as established in many of our States. It is not only the best thing practicable, but it is a *good* thing; and Christianity can accept and hallow it. But the State ought not and cannot thrust the Church aside as having no duty—no right—no control in the work—no share in the authority to conduct it, and to stamp its results with due marks of honor. Wherever academical titles are still of value in procuring admission to civil grades and to offices and callings of trust, there is much reason in this claim in behalf of the State. But otherwise, the State has little direct concern, while the Church has most intimate concern in the grade and kind of scholarship so honored. As regards the point of due discretion in the distribution of such honors, who ever would dream that the legislatures of any of our States would be so likely as the representative bodies of any respectable Christian name in those States, to select the proper men to control colleges and their gifts of honor? Literature and science would not suffer by a guardianship more avowedly religious, while sound morality and sober belief would more certainly hallow the pursuits and attainments of the scholar; and the true principle would gain a bolder and more effective enunciation—that *education is a*

thing not merely secular, but essentially religious ; and the futile as well as infidel enactment which in some of our States—our own State of Maryland,* thank God, is *not* one of the number—forbids any religious test or qualification being required of the instructor of truth, would disappear from the statute-books, where it now lies—as it ought to lie—a *dead letter* ; dead—save that it helps to justify skepticism in its efforts against godly teaching.

Of course, as Churchmen heartily recognizing our ecclesiastical organization and its authority as Divine, *we* would at once find in the Bishop of each diocese the chief teacher, and the prime source of academical degrees ; and in our College here we aim to blend this authority with that derived from civil sources, in giving any degree. Our *Divinity* degrees we declare to be of strictly ecclesiastical origin : recognized and decreed, indeed, by the civil corporation, but emanating from the Bishop, and conferred by him in person or by his special commission.†

Such views on this topic are neither recent nor peculiar. I have in my possession a letter from the late very learned Dr. Jarvis—to whom I wrote several years since for aid and advice when we were drafting our statutes—asserting such principles very strongly. Years before that I knew that he deemed it a question of time and expediency—not of principle—as to the

* In Maryland, any body of Christians desiring to establish and control a college of their own, can obtain a charter expressly recognizing and permanently guaranteeing the denominational character of the college. This is as it ought to be under every government. To deny such charters is not to maintain religious liberty and equality, but to overthrow both. It is sheer infidelity, under shallow pretences, forbidding men to serve their God and teach His truth, each according to his own conscience. The result is that the godless law is, by all men, and by open, universal consent and co-operation, kept in its letter and broken in its whole meaning. What *good* end the sham serves it is hard to imagine. The folly of such legislation is made transparent in the case of every college, whose government chooses to give it any distinctive religious character.

† See the Statute "Of Degrees" appended. In the conferring of degrees, those in Divinity are announced last, and in these words :—"Eadem auctoritate," (scil. Curatorum)—"et auctoritate atque in nomine Episcopi Mariæ-Terrensis," &c., &c.

Church in each diocese claiming and using the power to confer academical degrees. In the letter referred to, Dr. Jarvis spoke of the necessity of our returning, in the organization of our colleges, "to the great principles of the Catholic Church, so disfigured as they have been by the combined influence of Popery, Puritanism, and the Erastian spirit which came into England at the Reformation, and subsequently. Popery withdrew the universities from their allegiance to their Bishop; Puritanism substituted for Episcopacy a government of self-called presbyters; Erastianism gave to the laity, as civil governors, power over the whole."*

* The reader will be glad to have all that the letter says on this point. It is dated Middletown, October 4, 1848, and says: "I duly received your favor of September 26th, which greatly interests me; and I have not answered it sooner because of engagements from which I am just freed, and which would not have allowed more than a mere acknowledgment.

"We are just occupied in arranging a new code of statutes for Trinity College. The President was with me the 23d of September, and carried with him to Hartford such materials as I could then give him for the work. We want to reorganize the college on the great principles of the Catholic Church, so disfigured as they have been by the combined influence of Popery, Puritanism, and the Erastian spirit which came into England at the Reformation, and subsequently. Popery withdrew the universities from their allegiance to their Bishop; Puritanism substituted for Episcopacy a government of self-called Presbyters; Erastianism gave to the laity, as civil governors, power over the whole. In the preparations made by Bishop Seabury for the education of youth in his diocese, he had in view the great principles of the Catholic Church, on which all schemes of instruction were originally founded. Every man who comes into the world should be brought into the Church, and there educated for time and eternity. The great commission from the Head of the Church gives to the successors of the Apostles the inalienable right of teaching. Human legislators cannot give, and ought not to take away, this right. The rest comes within the rules of discipline. There should be parish schools in which the rector, as the Bishop's representative in his more limited sphere, takes care of the education of the children in the first principles of Christian doctrine. Then there should be in the diocese schools which may be connected with missionary operations, and serve as preparatory to the college of the diocese. Over that college the Bishop should have rule, and should confer the honors. How inconsistent especially is it that a body of lay trustees should confer the degree of Doctors in Theology! The Scottish Bishops will not receive the degree of D. D. from a Presbyterian university. Bishop Seabury conferred upon his chief presbyters the degree of D. D. I mention these as illustrations of the system. It is very desirable that all our Church colleges, as they arise, should

I quote his letter to show that wisdom and learning like his sanctioned views in regard to College organization, which, in their main principles, all Christians will soon realize the need of avowing and defending.

Having thus seen the origin and rightful source of Academical Degrees, let us inquire what are those degrees, and what their relative meaning and value.

They are conferred in the four chief "Faculties," or old divisions of human learning—the Arts, Law, Medicine, and Divinity.

Under the first head—that of "Arts," were formerly included the seven chief pursuits in what now we would call an "undergraduate course." First, the "Trivium"—Grammar, Rhetoric, and Logic; and then the "Quadrivium"—Arithmetic, Music, Geometry, and Astronomy; making up the seven "Arts," which together were included under the *Faculty of Arts*, and the study of which was deemed the proper preparation of every educated man for any of the more advanced departments of learning; just what our collegiate course of studies is designed to be.

"Law"—the science of the government of men in their social relations, by defining and enforcing their duties and rights—Law—included the Canon and Civil Law, to either or both of which the student might devote his labors, and receive a title accordingly. The Canon Law—that of the

agree in these fundamentals. I shall be very glad if Bishops ——— will model the institutions of their dioceses in accordance with these; and I shall be most happy to lend my aid, if they think proper to confer with me. The presidents or rectors (for I like better the name you have adopted), should be connected with us. One general plan being thus agreed upon, the subordinate details may be fitted to the exigencies of each."

An earlier letter of Dr. Jarvis (about 1840) to the Rector of St. Paul's College, New-York, discussed quite fully the topic of the ecclesiastical origin of the usual academic degrees, and claimed this right for the Church as still properly hers, but deemed its practical assertion at that time premature. The writer regrets that he has not been able to recover this letter for publication here. It was submitted at the time to the Bishop of New-York and some of the prominent clergy of that diocese, and, it is believed, secured their entire approval.

Church—was once not only a distinct, but also a very necessary part of legal study, and is so yet, even in our own country, to a much greater degree than is generally supposed. The Civil or Roman Statute Law is the other division. This “Civil Law” in connection with the “Common Law,” i. e., the traditional, unenacted law of England and the States born from her, excludes the Canon Law from the lawyer’s attention and study much more in this country than in England, where the Ecclesiastical Law, not less than the Civil, has its courts, its written codes and its established precedents.

“Medicine”—the science of relieving or healing the hurts and diseases of our bodies; and “Divinity”—Scientific Theology—need no explanation.

The Faculty of Arts was always deemed a necessary introduction to any of the three higher Faculties: that is, what we call a “Collegiate Education” was regarded as an essential prerequisite to what we call “the study of a profession.” Law, Medicine and Divinity were departments of study inaccessible, save to those who had careful and complete previous mental culture.

The academical titles have always been as they still are—*Bachelor*, *Master* and *Doctor*. In the *Arts*, Bachelor and Master; and in the other three Faculties, Bachelor and Doctor. Master and Doctor were (as has been said) at first the titles of those who, having been scholars, had become actual teachers. They afterwards were used as titles of academical *rank*, and not of duty; and then, as the title of *Master* was given only in *Arts*, so that of *Doctor* was confined to Law, Medicine, and Divinity. As these three Faculties were higher than the first, so the title of *Doctor* came to mean more than that of *Master*. The grade and title of *Bachelor* was invented afterwards to mark those who had completed a required course of study in the Seven Arts or in any of the other three Faculties, without going far enough to become, either in dignity or title, Masters or Doctors—that is, Teachers.

The etymology and real meaning of the term *Bachelor* is hopelessly beyond man’s power to decide now. Some derive

it from the staff (*baculus*) with which knights were usually invested, or from the name of an inferior knight (*bas chevalier*); and hence they regard its origin as military. The most general, and perhaps most likely interpretation, derives the term from *bacca lauri*, the *berry of the laurel*, because, with a chaplet of laurel leaves and berries, literally as well as figuratively, successful competitors for honors were crowned even so far down as to the first establishment of universities. Or as an old writer more minutely suggests,* “In laurel, those small *pillulæ* are called Bacchæ, which this tree buds forth as flowers; and because there is hope from the flower, this term Baccha-Lauri is given to young students, in hopes that they will afterwards merit the laurel crown.”

Nor was this an honor restricted in good old times to advanced years. It may comfort even the youngest of the new graduates of to-day to know, that they clearly exceed the age demanded by early statutes for the Bachelorship, which was but fifteen years and a half; and that at nineteen years of age, their academical ancestors were allowed to become *Masters*—that is, Teachers—in the Arts. Nor, by the way, may they value their new title of Bachelor any the less, or feel the less secure against the raillery of their young lady-friends when they know the fact that, by the best English authority,† not only young unmarried gentlemen, but quite as well, young unmarried ladies may be correctly termed *Bachelors* in the common acceptance of the word; though any such application of the title is a perversion of it from the grave use to which, in conformity with old law and custom, we have put it here to-day.

The requisitions as to time of study, and measure of attainment necessary for the various degrees, have been substantially the same in all the chief universities of Europe. In American institutions we retain the rules regarding *time*, but have in some respects greatly—necessarily, indeed—modified the standard of *attainment*.

* Ayliffe's *Ant. and Pres. State of Oxford*, vol. 2, p. 195.

† Ben Jonson, as quoted by Richardson.

Now, as always before, three to four years of undergraduate study must precede the *Bachelor's* degree in Arts; and three years must then elapse before the *Master's* degree can be taken. In Europe these must be three years of study, real or supposed, and certain exercises must be performed giving fair proof of progress in learning since the first graduation. We attempt in our College to do what too few American colleges have done—require real, express testimony that the interval between the degree of *Bachelor* and that of *Master* in Arts has been really devoted to literature or science; and as some additional test of this application, a Thesis must be presented by the candidate for his second degree. The aim is to make this second degree something else than a form, sure to occur three years after the former one.

The German title of *Doctor of Philosophy* is equivalent in meaning and rank to that of Master in Arts.*

The degrees in the three higher Faculties may next be sought. In Law, Medicine and Divinity, those degrees are Bachelor and Doctor. In this country the degree of Bachelor in Medicine is not in use.

In Law, the English rule is, that the Bachelorship in the Law can be reached only by the Master in Arts of at least two years' standing, and the Doctorate in the Law can come not less than five years afterwards. The degrees are in Civil Law alone (B. C. L. and D. C. L.), or in law of both kinds (Civil and Canon) "*Utriusque juris*" (LL. B., i. e., "*Legum Baccalaureus*," and LL. D., i. e. "*Legum Doctor*").

In our Law Schools the degree of LL. B. readily may, and often does, precede the degree of M. A. As an example, the

* In *Music* the European Universities give degrees, but they are rarely conferred in America. Seven years given to the study and practice of Music, and a public performance evincing due science and skill in the art, secure the title of *Bachelor in Music*. Five years later, the *Doctorate in Music* may be attained on similar terms.

* Our college phrase "*Commencement*" is derived from the use of the University of Cambridge in England. In Oxford, the corresponding word is "*Act*." As with us, the words signify the public occasion and exercises upon which graduates are admitted to rank and privileges in the republic of letters.

Master's degree has here to-day been conferred on an absent graduate of ours, of three years' standing as B. A., who, a year since, won with special honors the degree of LL. B. in one of our best Law Schools. In this country, for lack of more specific honors, the degree of LL. D. is misapplied to note excellence in any department of literature or of general science, as well as in Civil and Canon Law. In England the degree of D. C. L. is conferred much in the same way; as a mark of special respect rather than as an acknowledgment of excellence in a specified department of learning.

In *Medicine*, the English rule requires seven to ten years to intervene between the Bachelorship in Arts and the Doctorate in Medicine. Our young countrymen accomplish the work in two years, and therefore practically with us the degree of *Doctor in Medicine* precedes that of Master in Arts by a year. The degree of *Bachelor in Medicine* is unknown among us. Our Bachelor in Arts, despising any intermediate steps, becomes (emphatically "*per saltum*") Doctor in Medicine with a rapidity quite characteristic of our people.

In *Divinity*, eleven or twelve years must, by the law of the English universities, intervene between the degrees of Master in Arts and that of Doctor in Divinity: seven years of which time must have passed before the M. A. could attain the Bachelorship in Divinity. Here again—and I deeply regret that the custom is sanctioned by Institutions belonging to the Church; indeed, the degree of B. D. is not (I believe) in American use, except in our Church—the Bachelorship in one of the three higher Faculties is, contrary to all old rules, allowed to precede the degree of Master in Arts, instead of coming not less than seven years after it. Abroad, the degree of B. D. means *special attainments in Theology beyond the mere requisites for Holy Orders*. And it is to be much regretted that in this case as in others, the degrees should be so needlessly confused in meaning, and thus lowered in value. If we so elect, we can either abolish all academical titles, or invent new ones to express our peculiar ideas. But if we retain the same old titles, why should we not, as far as our circumstances permit, main-

tain among our degrees the same relative value which has always been preserved among European degrees of similar titles? We have here to-day, by conferring the degree of Bachelor in Divinity on a clergyman of our diocese, of matured abilities and excellent attainments in Theology, endeavored to recognize the degree in its true old meaning. The only B. D. we have ever conferred here before has been worn for several years by the able Professor in our General Theological Seminary; whom you have just heard *entitled* "Doctor," as he *has been* "Teacher" in Theology for years past.

It does not become *us* yet, perhaps, to say much on this point on the worth of college titles. But we desire to declare our purpose to do what we can to make them *real*, and *therefore* valuable. They may be forms, and no more, anywhere. They are often such—merely such—east as well as west of the Atlantic. That they have been thus gravely spoken of now, is not, we hope, the only proof we *have* given that we desire to make them respectable.

They impose duties, Gentlemen—the Alumni here present: or rather, they *recognize* duties. *Your* duties, I mean, as having fairly begun your own education, to demean yourselves worthily, and to pursue truth zealously; and so to become in due time *Magistri, Doctores*—the *Teachers* of others. This rests in some shape as a duty on *every* one, be his calling what it may. To that duty, we desire to ask and receive the pledge of all who here receive academical rank and name. With this there comes to you the office and duty to teach as you have been taught. As you have been taught, I trust I may say, so far as regards sincerity and fidelity of purpose. In all else may you far surpass us. May you so live, and learn and teach, that the preceptors of your youth may not only glory in your maturity, but also—God grant it!—find encouragement and incitement in your examples.

The Charter

OF THE

COLLEGE OF ST. JAMES.

*AN ACT to incorporate a Literary Institution in Washington County,
under the name of "The College of St. James."*

BE it enacted, by the General Assembly of Maryland, That Frederick Dorsey, Thomas Buchanan, John R. Dall, William Rollinson Whittingham Theodore B. Lyman, John B. Kerfoot, Reuben Riley, Russell Trevett, Dwight E. Lyman, and their successors, being members and attached to the Protestant Episcopal Church in Maryland, shall be, and they are hereby constituted a corporation or body politic, by the name of "The Trustees of the College of St. James;" and by that name shall have perpetual succession, and may sue and be sued, implead and be impleaded, and may purchase and hold property, whether acquired by purchase, gift or devise, and whether real, or personal, or mixed, and may make and have a corporate seal, and the same break and alter at their pleasure; and shall have all other rights belonging to similar corporations by the laws of this State.

§ 2. And be it enacted, That the object of said association is hereby declared to be the promotion of Christian and liberal education.

§ 3. And be it enacted, That the entire management of the affairs and concerns of the said Corporation and College, and all the corporate powers hereby granted, shall be and are hereby vested in a board of nine trustees, resident within the State; the persons named in the first section of this Act shall be the first Trustees.

§ 4. And be it enacted, That the majority of the Trustees shall have power, from time to time, to enact by-laws for the regulation and management of the affairs and concerns of the said Corporation and College; for filling up vacancies in the Board, occasioned by death, resignation, re-

removal from the State, or otherwise, as may be provided for by the by-laws, and also to prescribe the number and description, duties and powers of the officers, the manner of their election and the term of their offices.

§ 5. And be it enacted, That for the purpose of carrying out the object declared in the second section of this Act, or for any purpose connected therewith, the said Corporation shall have power from time to time to purchase, take, and hold real and personal estate, and to sell, lease, and dispose of the same; provided the net annual value thereof shall not exceed fifteen thousand dollars.

§ 6. And be it enacted, That the said Corporation shall have and possess the right and power of conferring the usual academical degrees.

§ 7. And be it enacted, That this charter shall be revokable at any time hereafter, by the Legislature of this State.

§ 8. And be it enacted, That the Trustees and Faculty of said College shall make a yearly report of the state of the institution to the Governor of the State, to be by him laid before the Legislature.

We hereby certify, that the foregoing is a true copy
of the original law which passed both branches of the
Legislature of Maryland at December session, 1843.

Given under our hands at the city of Annapolis, this 29th day of
February, 1844.

GEORGE G. BREWER,
Clerk House Del., Md.

JOS. H. NICHOLSON,
Clerk Senate, Md.

The Trustees of the College of St. James.

<i>Date of Appointment, &c.</i>		<i>Resignation, &c.</i>
Frederick Dorsey, M. D.,.....	} By Charter, February 29, 1844.	
Hon. Thomas Buchanan,.....	Resigned, 1844.
John R. Dall, Esq.,.....	" 1845.
Rt. Rev. W. R. Whittingham, D. D.,		
Rev. Theodore B. Lyman,.....	Resigned, 1845.
Rev. John B. Kerfoot, D. D.,.....		
Rev. Reuben Riley,.....	Resigned, 1845.
Rev. Russell Trevett,.....		
Rev. Dwight E. Lyman,.....	Resigned, 1848.
Hon. John Buchanan,.....	Elected, 1844.....	Died,.....1844.
William G. Harrison, Esq.,.....	" 1845.....	
Rev. Joseph C. Passmore,.....	" 1845.....	
J. Mason Campbell, Esq.,.....	" 1846.....	
George W. Coakley, LL. D.,.....	" 1848.....	
Rev. William G. Jackson,.....	" 1850.....	Resigned, 1854.
Rev. Julius M. Dashiell,.....	" 1854.....	

Extract

FROM THE

STATUTES OF THE COLLEGE OF ST. JAMES.*

STATUTE 10.—OF DEGREES IN ARTS AND IN THE OTHER FACULTIES.

SECTION 1.—The Degrees of BACHELOR and of MASTER in ARTS shall be conferred as follows:—

- A. The degree of B. A., *in course*, shall be given to Students of this College, who, having successfully completed the course of studies prescribed by the academical authorities of the College, and approved by the Bishop, as Visitor, shall undergo satisfactory examinations in those studies, and thereupon be duly recommended to the Trustees, by the Rector and the Faculty, as entitled to said degree.
- B. The degree of M. A. shall be given, *in course*, to all such Alumni of this College, who, being Bachelors of three years' standing, shall, on or before the 1st day of July, make application to the Rector for their next degree, presenting satisfactory certificates from competent persons that they have during the said three years been engaged in

* The College of St. James has a body of statutes adopted several years since, twelve in number. In most points they were the embodiment of our previous experience and customs; and the whole code is now undergoing the fuller test of actual use for some years. When they shall have been thus finally amended and approved, the statutes are to be published entire. In the meantime it is thought expedient, as well as appropriate in this pamphlet, to publish here the *Tenth Statute*, entitled "*Of Degrees*," &c., the provisions of which have always been strictly regarded in conferring degrees.

literary, scientific, or professional studies, and that they are of upright moral character. Every such applicant shall also submit, by the day before named, to the Rector and Faculty, a Thesis prepared by himself. It shall, thereupon, be the duty of the Faculty to examine such certificates and Thesis; and if they approve of the candidate, to present his testimonials and their request in his behalf to the Trustees, for their action.

- C. Any one not having pursued his studies in this College, who shall apply, or for whom application shall be made, on or before the 1st day of May, in any year, for the degree of B. A., shall present certificates of upright moral character, and shall be examined in the prescribed Collegiate Studies by the Faculty, or by examiners named by them, and shall submit to the Rector and the Faculty a Thesis prepared by himself. If satisfactory proofs shall thus be given to the Rector and the Faculty of sufficient literary and other qualifications on the part of the candidate, they may recommend him to the Trustees, as provided in the case of the regular Alumni of the College.
- D. Such Bachelors in Arts may also be admitted to their next degree on complying with the terms prescribed in clause B. of this section of this statute, to Alumni asking for their Master's degree.
- E. In the case of Bachelors of Arts of other colleges applying to this College for the degree of Master in Arts, besides the testimonials before required (clause B., sec. 1 of this statute), two original Theses shall be submitted, one of which shall be on a subject prescribed by the Rector and Faculty.
- F. It shall be the duty of the Faculty to designate one or more of the applicants, in any year, for the degree of M. A., to perform in person the exercise or exercises for said degree before the Visitor and Faculty, or in such mode as shall at any time be prescribed.
- G. The degree of M. A., *honoris ergo*, may be conferred on those whom, for special cause and on full proofs of due qualifications, explicitly stated to the Trustees, the Rector and Faculty shall recommend for said degree, provided that the name of the candidate shall have been entered for such a degree on the records of the Faculty on or before the 1st day of May preceding.

SECTION 2.—OF DEGREES IN OTHER FACULTIES, EXCEPT DIVINITY.

Degrees in the other Faculties, not before provided for, and excepting also Divinity, may be conferred on those in whose behalf the Rector and Faculty make application to the Trustees.

Provided, first, that the name of the candidate for any such degree, which degree must be duly specified, shall have been entered on the records of the Faculty on or before the 1st day of May; and, second, that every Trustee be, without needless delay, informed that such a degree is to be proposed; and further provided, third, that the Rector and Faculty in their application exhibit proofs from the testimonials of other competent judges, or from their own knowledge of the candidate, that he is specially qualified for said degree.

SECTION 3.

All degrees in the Arts and in the other Faculties, excepting Divinity, when decreed by the Trustees, shall be conferred at the Annual Commencement by the Rector of the College.

SECTION 4.—OF DEGREES IN DIVINITY.

- A. *Degrees in Divinity* may be conferred at the request and on the recommendation of the Rector and the clerical members of the Faculty, who shall state in their application to the Trustees the special qualifications of the candidate for the proposed degree, and the proofs of such qualifications; provided, first, that the purpose to ask such a degree for the candidate shall have been entered on the records of the Faculty on or before the 1st day of May of that year; and provided further, second, that this application of the Rector and the clerical members of the Faculty be accompanied by the written certificate of the Bishop, as Visitor of the College, that he approves and concurs in such application.
- B. All degrees in Divinity, when thus decreed by the Trustees, shall be conferred by the Bishop, or by the Rector of the College, acting in his name and by his commission for that purpose.

SECTION 5.

Nothing in this statute is to be understood as designed by the Trustees to vacate or transfer any of their powers or duties, as set forth in the 6th section of the Act of their Incorporation, passed by the General Assembly of Maryland.

DEGREES CONFERRED.

1844.

M. A.

Rev. Libertus Van Bokkelen, } Alumni of St. Paul's College, New-York.
James Kip Anderson, }
Rev. Adolph Frost, (*honoris ergo*).

B. A.

Edward Henry Delafield, Alumnus of St. Paul's College.

1845.

M. A.

Joseph C. Passmore, }
Robert S. Howland, } Alumni of St. Paul's College.
John G. Barton, }
Milo Mahan, }
George L. Pollard, }
Edward Henry Delafield, }

1846.

B. A.

Cornelius Edwin Swope,
George Calvert Morris.

1848.

B. A.

Julius Matthias Dashiell,
Frederick Gibson,
Daniel Randall Hagner,
John Pyne.

1849.

B. A.

Thomas Fell Johnson,
Henry Byrd Latrobe,
Thomas Harwood Perine,
Edward Thomas Whittingham.

M. A.

Cornelius E. Swope,
George C. Morris.

1850.

B. A.

William Davidson Burkhardt,
James C. Kinear.

1851.

B. A.

Frederick Lynn Childs,
Daniel Clarke,
Joseph Howland Coit,
Edward Augustus Colburn,
George Adolphus Hanson,
Edward Graham Haywood,
M. Simms V. Heard,
John Skinner,

Certificate of a Literary and Scientific
Course.

William Henry Thompson.

LL. D.

Hugh Davey Evans, Esq.,
John Henry Alexander, Esq.

B. D.

Rev. Milo Mahan.

D. D.

Rev. William Adams.

1852.

B. A.

Edward Williamson Belt,
Bernard Carter,
Sydney Sewall Jones,
Charles Wheaton.

M. A.

Thomas F. Johnson,
T. Harwood Perine,
Edward T. Whittingham, M. D.,
Rev. John W. Nott,
(*Honoris ergo*,)
Henry A. Coit,
George W. Hunter.

LL. D.

Hon. James Alfred Pearce.

1853.

B. A.

Hurley Baldy,
William Morgan Barber,
J. James Robertson Croes,
John Gadsden,
Henry Rogers Pyne,
John E. F. Shaw,
Tazewell Thompson,
(Certificate, &c., &c.)
Frederick Dorsey.

M. A.

William D. Burkhardt, M. D.,
James C. Kinear,
(*Ad eundem*,)
Rev. C. M. Parkman,
Of Harvard University.

B. D.

(*Ad eundem*,)

Rev. Edmund Hobhouse,
Of Merton College, Oxford.

1854.

B. A.

John Thorne Clarkson,
Samuel Joseph Donaldson,
Hall Harrison,
Francis Marion McIver,
William Emery Merrill,
Thomas Harrison Oliver,
Henry Augustus Skinner,
John Witherspoon Williams,
Charles Handfield Wyatt,
(Certificate, &c.)
John Howell Williams.

B. D.

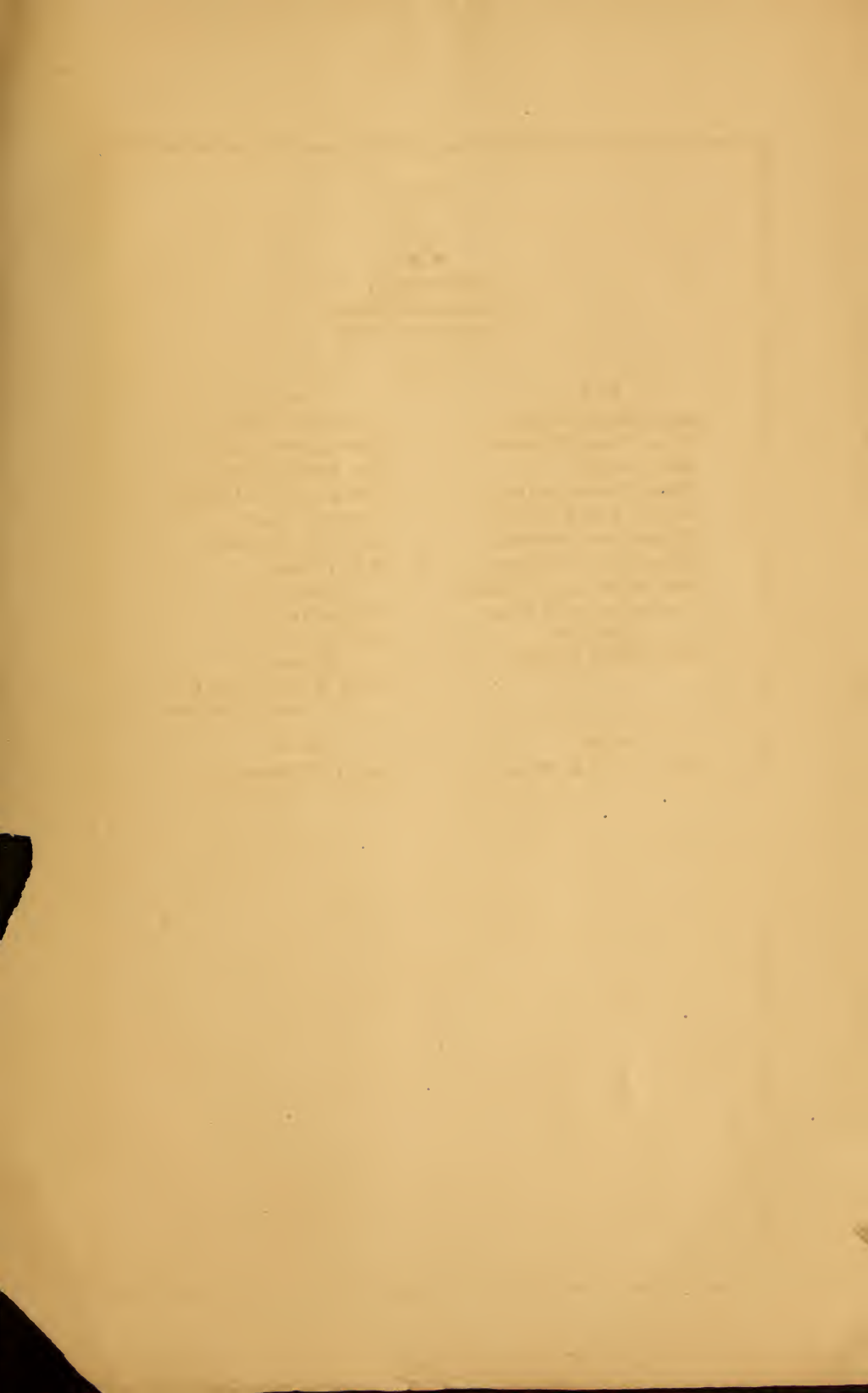
Rev. Cleland K. Nelson.

M. A.

Frederick L. Childs,
Daniel Clarke, LL. B.,
Rev. Joseph H. Coit,
Rev. Edward A. Colburn,
George A. Hanson,
Edward G. Haywood,
M. S. V. Heard,
(*Honoris ergo*,)
Herman Vestris,
Francis Lloyd, M. D.
(*Ad eundem*,)
Lewis H. Steiner, M. D.,
(Of Marshall College, Penn.)

D. D.

Rev. Milo Mahan, B. D.



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